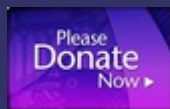




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Dharma Study, Resident Student  
Program & Our Practice Programs  
for the Public.

**Donations are tax  
deductible**

### Public Practice Schedule

#### **Monday**

7:00 am Zazen

7:40 am Morning Chanting Service

6:00 pm Zazen

6:40 pm Evening Chanting Service

#### **Tuesday- Friday**

6:00 am Zazen

6:40 am Kinhin (walking  
meditation)

6:50 am Zazen

7:20 am Chanting Service

7:40 am Soji (brief temple

April 1, 2014

**HSZC.org**

## **Sangha e-Newsletter 2014**



### **Zen Mind, Beginners Mind**

**Limiting your activity** - *"Usually when someone believes a particular religion, his attitude becomes more and more a sharp angle pointing away from himself. In our way the point of angle is always towards yourself"*

In our practice we have no particular purpose or goal, nor any special object of worship. In this respect our practice is somewhat different from the usual religious practices. Joshu, a great Chinese Zen Master, said, "A clay Buddha cannot cross water; a bronze Buddha cannot get through a furnace, a wooden Buddha cannot get through fire." Whatever it is if your practice is directed toward some particular object, such as clay, a bronze or wooden Buddha, it will not always work. So as long as you have some particular goal in your practice, that practice will not help you completely. It may help as long as you are directed towards that goal, but when you resume your everyday life it will not work.

You may think that if there is no purpose or goal in our practice, we will not know what to do. But there is a way. The way to practice without having any goal is to limit your activity, or to be concentrated on what

cleaning)

6:00 pm Zazen

6:40 pm Chanting Service

Thursdays Study Hour 7:30pm

### Saturday

6:30 am Zazen

7:10 am Chanting Service

7:25 am Soji

8:30 am Drop-in instruction

9:25 am Zazen

10:15 am Dharma Talk

11:00 am Refreshments/Social

you are doing in this moment... When your mind is wandering about elsewhere you have no chance to express yourself. But if you limit your activity to what you can do just now, in this moment, then you can express fully your true nature, which is the universal Buddha nature. This is our way.

[Zen Mind, Beginners mind - Informal talks on Zen Meditation and practice. by Shunryu Suzuki](#)





### HIV Meditation Sitting Group

weekly meditation group for those living with HIV, their friends, families, community supporters & anyone who wants to join us!  
Thursdays & Fridays

10:30 am zazen

11:00 am garden socializing

### Women's Sangha



Michael Merrill @ HSZC photo by: [Ian Mackenzie](#) 1980... or 90...?



### Upcoming Events:

**Dharma Talks** - [Rev. Myō Lahey](#) - Apr 5, 12, 19... @10:15am

**Guest Speaker Saturdays** - April 26 [Laura Burges](#); May 3 [Elaine Donlin](#); June 7 [Konin Cardenas](#)

**Full Moon Ceremony** - Saturday, Apr 12 @ 11am

**Sangha Council** - TBD (Last occurred Mar 29, 2014)

**Founder's Memorial** - Issan's Memorial is generally on the 6th of the

**(Women only)**

weekly meditation group for women  
including guest speakers &  
socializing  
Tuesdays

7:00 pm - 8:30 pm

**Meditation in Recovery**

(Men & Women)

weekly meditation group for men &  
women in recovery from addiction

Fridays, 7:30 pm - 9 pm

**Women's Meditation in  
Recovery**

(Women only)

monthly meditation group for  
women in recovery from addiction.  
First Thursdays

7:15 pm - 8:45 pm

month, & the memorial for Philip Whalen is generally on the 26th @  
6:40pm

**Study Hour** - Book of Serenity, we have books to share, we read together,  
feel free to drop-in - Thursdays @7:30pm

**Next Board of Directors' Meeting** - Second Wednesdays of the month  
April 9th @7:30pm You're welcome to attend & observe.

**灌仏会Buddha's Birthday Ceremony & Celebration** - April 5, 2014 @11am

**Hartford Street Sangha practice session at Tassajara** - July 8th through  
the 11th --- 2014.

**Winter Study Period** - (similar to a practice period) is planned to kick off  
around Sejiki (Late October) and run through Rohatsu and the Winter Light 5  
day retreat (Early December).

**Words From Our Abbot: Rev Myō Lahey**

*Sub specie aeternitatis* ...

...Our entire life is in this unfolding eternity. And one way to relate to that truth  
is to conduct our life in that sort of, what would be a very dignified way of live,  
that if it were true, that everything that happens is under the aspect of eternity.  
How would we live then? We might actually, walk and stand, sit and lie down  
and eat and so forth a little differently if we actually allowed ourselves to  
participate in that truth. The rain may be stopping now, but were still in this  
single reed stem. I hope you can tolerate that. I hope you'll let that embrace  
you.

I know that maybe that will feel very challenging and difficult. If so it's  
because of our karmic life. For such a long, long time we have been  
presuming the literal existence of self and other. As a result the aspect of  
eternity, we may be mistaken in regards to that. In other Buddhist traditions  
they will sometimes give you more to do, so that as your appreciation of  
eternity grows you can feel like you're actively engaged in something. For  
instance in the tradition known as the Supreme Yoga Tantric style, the way  
they talk about that is, the body has all these channels, supposedly and kind  
of a psychic circulatory system. And this system is powered by various winds  
and these drops. And what you're supposed to do is harness the winds and

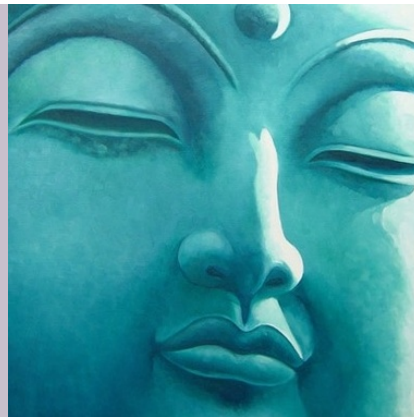
drops and withdraw them from the right side and left side channels which parallel the spine and you allow them to enter the root of the spine and then travel up the spine to the chakra at the crown of the head, whereupon your spiritual eye is opened.

But this is just really another map of embodiment and it's not the case that there either are, or really aren't channels and winds and drops. But you can undertake such an exercise, and if you do so with a deep appreciation of the aspect of eternity then the exercise will not be that much different from Zazen. On the other hand if you deeply engage in the project of developing Yogic powers then your practice may become a little lopsided. And to appreciate how our life is set like a gem in eternity may be kinda' elusive, If we have these kind of sidelines in whatever Yogic powers are. The ability to be engaged in marathon long sittings and stuff like those become like distractions almost. So in a way whenever we sit, everyone is sitting as the single reed stem. This way there's nothing there to claim or repudiate, or attach to, or reject. Instead every person who sits is as Nāgārjuna, Great Acharya Nāgārjuna said is manifesting the full moon shape. Again, unfortunately that is not something you can feel, particularly... You might have that experience but I wouldn't suggest you take that very seriously... Instead if you would just sit like a full moon and how would that be? We can I think say that moon is particularly conscious of its radiance, or at least I don't think so, it is just radiant.

So if you try to see your own light you tend to... as like Suzuki Roshi said if you're riding a train... and if your eyes are looking at the rails you get dizzy. So he would recommend to us "don't look at the rails", don't try and see your own light that's already a lack of trust, lack of faith in the sense of trust. Trusting that every individual life however long or short its duration is against the backdrop of eternity.

[Valley Streams Zen Sangha](#) Talk - March 3, 2014

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#### Hartford Street History

So, even with zazen practice, it gets so complicated. We're dissecting every aspect of what's going on, reviewing and comparing. How do we keep it simple and straightforward? How do we come to know this basic truth of practice and Buddhism? The teaching and the rules can and should change according to the situation and the people we're practicing with, but the secret of practice cannot be changed. It's always truth.

We teach ourselves and encourage ourselves by creating this space (the meditation hall) so we can begin looking at our mind.

[Issan Dorsey - Gay Buddhist Fellowship newsletter January 1995](#)

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**April 1st 2014 - Special Event, [Robina Courtin](#)** arranged by a long term Sangha Friend and former organizer of GBS. Seating Limited, No RSVP, First Come, First Seated.

Donation of \$10-15

Contact: [Albert.Kaba@gmail.com](mailto:Albert.Kaba@gmail.com)

### **Sangha Member Muse -**

Riding the jarring and jolting under ground train to work, the metal wheels grinding away the metal rails bit by bit each trip. Even the wheels of the train themselves wearing with each start and stop of the trip. Sometimes you can hear the screech of the metal grinding away screaming as it separates from its source and symbiotic partner.

Complying and obediently staying on track and following the prescribed route with little conflict or disagreement.

Occasionally thrusting to the left or right as the wheels struggle but held back from their desire to leap from their constraints as if to demand to break from the dull routine of carrying its half asleep passengers to yet another long day of work.

The work of clicking and tapping the keyboard and staring at the the glowing, radiating screen, losing the ability to interact with other human beings and our patience with the universe as the network crashes.

I look around on my way to the day's work frustrations and see a number of people on the train. Most don't see me as I think as I see them. Many don't see me when I am not seeing them. A few squint their eyes when our gazes meet. Their eyes say to me "stop looking at me you creep" and we stare still for two maybe three at most more seconds and then break the gaze realizing we can't look into each others eyes near or far because we don't even know one another and you're different, and you're a threat, and this staring is too intimate and intimacy is disturbing.

Suddenly a strong impulse rises up inside me. So difficult to hold back I know a few more brain cells damaged in a round of drinking heavily or hitting my head again on the damn kitchen cupboard door and I might not hold back the impulse.

My fingers pulse at the tips with bio-chemical electricity and my brain keeps telling me to reach out and hug the guy standing next to me. Then reach out and hug the lady next to him, the father and son three people over, hug them too, and continue embracing each person until they have had their fill of affection and can't help but relax and smile and look happier as we all frown towards the day of work. And I don't know where it comes from or why it arises. But I imagine too much of this expressed affection would like the slow wearing of the metal of wheels and track of the train, too would wear away the human capacity of kindness and joy in or at least its' appreciation of it, but I am not sure.

I watch how we intentionally ignore one another and I think about if the tunnel collapsed and how we would all react, and wonder if we would help each other or panic and step on



one another clawing and scratching to find a way out.

"My life is more important I have kids" "I'm terrified to die, I refuse to end it here". "I've always hated MUNI like hell, this is the last place I'm willing to breathe my last breath" and I hope we would all help each other out to all survive if that would be possible.

Then I wonder with all this humanity around me if I were stranded and separated from all these people for a long of time, separated from all other humans how this would appear to me. I think each and every one of their faces would bring so much joy and happiness to see any of them any individual or multiple combination of individuals I imagine great joy. I imagine I would break down in tears and sob heavily filled with this joy .

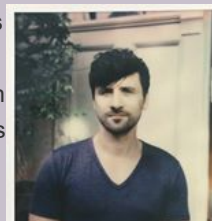
I realize I am already right at his moment sobbing with joy. I'm just holding it quietly and tightly inside like the urge to hug these people. So complete and satisfied to be with them here and now and I hope I dont stop feeling joy or forget how happy I am to see them for the rest of time we share just now as it is, without the hugging, the dramatic stranded separation or struggle to survive.

I do in the end hold back on hugging these people whom I dont know by name and most I don't even know by face, and instead just hope they can feel me hugging them anyway without wearing them out by some need I have for them to look as I perceive "happier". And we continue jostling and jarring down the tracks on our way to work on the train and at each each stop we silently say our good byes and depart our separate ways.

Tetsugen Keido - 03 2014

#### A well wishing note and intentions to Shindo - Nicholas

on his next great adventure as he departs from the resident student community of Hartford Street ZC! As with all our resident students we hope to see them as often as we can even after they dont live as a residential student.



Early April 2014 we will welcome a new resident student to the community.

Hope you have a day not too fooled by trickery day!

[Enjoy your April Fools' day!](#) And "don't be fooled"!

**Seeking a LGBTQI, Buddhist space for your wedding?** HSZC & Abbot Rev. Myō Lahey can be a part of this amazing & love filled ceremony. HSZC can house your Zen Buddhist Wedding ceremony & Rev Myō can perform weddings! Please email [hszc108@yahoo.com](mailto:hszc108@yahoo.com), call us, or a better way yet is to stop in & discuss during our publicly open hours.





**Abbot, Hartford Street Zen Center (HSZC) --- Reverend Myō Lahey**



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**May this newsletter find you well & equanimous! \_\_/\\\_\_**

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